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THE

Banner of the Covenant.

MARCH, 1859.

CHRISTIAN UNION.*

DEAR FRIENDS AND BRETHREN,—We are met to promote Christian union. So far we occupy common ground with all Evangelical Institutions; they all suppose and require the union of Christians. But the statement of our object also indicates a difference between our alliance and others. In their case union is the means, and one or other of many good works is the end contemplated; whereas with us all other engagements, all other pursuits are collateral or subordinate, and union itself is the grand blessing which we seek to secure.

That there was need of some instrumentality to fix attention, specifically and emphatically, on the value of concord, and happily advance its invigoration and diffusion, sufficiently appears from the past history and present condition of the Church. Its divisions have been its reproach—the scandal of its friends, the taunt of its foes; and where all other elements have tended to good, talent, learning, doctrine, government, nay, morality and devotion, discord has often sufficed to neutralize all these genial influences, and entail all the wo foreshadowed in the warning—“If ye bite and devour one another, take heed that ye be not consumed one—of another.” It is possible, indeed, to take an extreme view of the prevalence and perniciousness of controversies. I am aware that too much is often made of religious contests as arguing against religion itself. So long as we have differences, we must submit to have them discussed, and we need not be surprised if the discussion become at times animated and earnest. The very importance of what is considered to be Divine truth naturally makes its adherents warm and resolute in its defence, and the insidious manner in which error encroaches, little at first, and stealthily proceeds from less to more—ever enlarging its invasions and desolations—produces a natural jealousy of incipient concessions. Independently of these considerations, there is a publicity in social religion which brings all its jarings into view: while the variances of lawyers, physicians, merchants, rankle in their own bosoms, or develop their venom in narrow lo-

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calities and circles. And after all, what so cementing as religion? Our disputes we confess, their acrimony we deplore; but if any reject religion because of its dissensions, what else do they find productive of so much confederation? If union is to be the determining condition, where so much of it as within our realms? Philosophers have acknowledged the existence of God, and His claims on our homage; but in what country or what age has philosophy possessed enough of harmony to congregate or uphold a single worshipping society? If the appeal is transferred from piety to philanthropy, the issue is still the same. Propose to visit the sick, to lodge the houseless, to reform the dissolute, and where will you find so many as among the disciples of Jesus, ready to join heart and hand in these beneficent enterprises—prompt and eager to do all that can be done to reclaim the vicious and comfort the wretched?

It is surprising, also, to see with all our multiplicity and diversity of ecclesiastical polities, how Churches, when in earnest, approximate in action. The laity come to be enlisted where there is no acknowledgment of congregationalism. The minister is surrounded by a body-guard of good soldiers, and neighbouring ministers consort and consult together where kirk sessions and presbyteries are vehemently repudiated. And a pastor distinguished by erudition and devotion, may exert all the influence of a Bishop in marshalling and conducting admirers opposed to episcopacy. I do not say that government is unimportant, or that all forms of it are equally scriptural and salutary; far from it. But what I say is, that realities sometimes differ less than designations, and that while the sectary sedulously uprears his partition-wall, seeing only good within, and only evil beyond it, the catholic Christian will rejoice to discover some unity in variety, some approximating tendency in diverging pretensions, and, it may be, some essential sameness under superficial strife.

I have made these remarks to obviate the objections of those who confound religion with dissension; who speak of theology as producing only the *odium theologicum*, and Church history as a tissue of ruptures and schisms. But I must revert to the admission that discrepancies are sadly, sinfully, numerous. Zion is not in the degree befitting it—a city built compactly together. How, then, may we heal its fractures? I will not anticipate the deliberations and resolutions of the Conference, but I solicit attention for some requisites to union, which though known, are not, I think, adequately pondered.

1. *Personal Piety as the Fountain of Social Unity.*—The kingdom of God is within you. Such as it is in the heart, such it is in the home and in the nation—weak or strong—composed or distracted. We cannot cleave to the vine, and part from the branches; we cannot love God, and dislike His people; we cannot be filled with the One Spirit, and cherish conflicting tempers. Piety is the grand, identifying constituent. Those who have it are allied whether they will or not. If one have it and another have it not, they cannot be truly leagued by any covenant whatever.

As piety is uniting in its essence among all who have it, so is it in its influence. It thirsts for sympathy and fellowship. Its language is, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." It tends to union objectively as well as sub-

jectively. While it seeks, it wins favour. While we glorify God, the pious cannot but glorify God in us, and wish to have part and lot with us in accredited discipleship. A pure and high devotedness commands the esteem and love of others; and esteem and love are the very soul of friendship. Would we, then, come nearer to each other, let us come nearer to the throne, let us walk closer with God, let us manifest a character in whose companionship the devotion of others finds aliment and succour.

These are, perhaps, truisms; but truths the most obvious and familiar are often the least considered: and I cannot refrain from enunciating and pressing the principle that individual fidelity is the grand bond of mutual confidence; that our own improvement is the best preparative for amicable coalitions; and that just in the measure we breathe and live the Gospel, we shall be its honoured agency in promoting "glory to God in the highest, peace on earth, and good will towards men."

There is no spirituality without supplication. Prayer and piety are almost convertible terms. And what will prayer be—how stunted, how feeble—unless it embrace sympathetically the whole Israel of God? "Pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

2. *Another requisite to union is long-suffering under wrongs, as the scriptural response and antidote to the infliction of them.*—We all admit the wickedness of causelessly giving offence; on that subject, therefore, I forbear to speak. But the evil of taking offence is not, I think, equally and adequately appreciated. There is often rather a self-complacency in storming at injuries, as if this showed a noble spirit—the reverse of what we condemned—and we were much to be commended for our righteous indignation.

But the same Bible which inculcates harmlessness, in passages not less explicit and, perhaps, still more numerous, inculcates forbearance. "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long-suffering, forbearing one another in love. Endeavouring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 1–3.

To walk worthily of the vocation wherewith we are called, we must walk with long-suffering and forbearance. This is a suffering world; we are called to suffer at the hand of God. "Is there evil in the city, and He hath not done it?" It hath pleased God that through much tribulation we should enter the kingdom. But here the apostle speaks more immediately of suffering at the hands of man. He intimates that we may expect to be tried by our associates and co-religionists, and that we are to take the trial meekly, forbearingly, without sacrificing intercourse and co-operation. We labour to ward off disease; but how little is done to keep at bay the plague of angry passion! Many allow themselves to be discomposed and incensed by very small provocation: indeed, lose temper and alienate good will where they have suffered nothing at all. We speak of misunderstandings, and the word is fitly expressive; for multitudes fall out simply from not under-

standing one another. If I were to state the result of my own experience, I would say that nine quarrels out of ten, perhaps ninety-nine out of a hundred, are founded in mistake; in many, very many, instances a little tranquil explanation at the outset would have precluded all strife. But if we make a man an offender for a word, and then, without awaiting explanation, make haste to be angry, serious evil is speedily entailed. Wrath rouses wrath, accusation elicits recrimination, and mischief is soon engendered where none had existed. Let us remember that apparent unkindness is often only apparent, and that to impute wrong without proof—without the clearest and most decisive proof—is itself one of the most pestiferous wrongs that can be inflicted.

But suppose the grievance to be attested and evident, what then? May we, then, fume at our pleasure? May we, then, become irascible and irreconcilable? No; we are to suffer. And what if the offence be protracted and still persisted in? We are to suffer long. Let us think of Him who His own self bare our sins—who was led as a lamb to the slaughter, and as a sheep before his shearers is dumb, opened not His mouth—who, when he was reviled, reviled not again. Yea, let us consider Him who endured such contradiction of sinners against Himself, lest we be wearied and faint in our minds. We cannot bear this or that unkindness. Cannot bear it! Why can we not? Think what God has to bear with at our hands; bear every hour, every moment; and how much is embodied in the words, “Be ye tender-hearted, forgiving one another even as God, for Christ’s sake, hath forgiven you.”

Some will say, “This is very difficult—it is hard to be civil to the uncivil, courteous to the disobliging.” The Apostle gives us a solution of the difficulty, “forbearing one another in *love*.” Here is the key to success—Love. Let us put on charity. Let the entire soul be clothed with its capacious mantle. Let us cultivate love to God, love to man. Let our heart’s desire and prayer to God for fellow-countrymen, and for all men, be that they may be saved—saved with an everlasting salvation, and with everlasting kindness succoured. And when this is our aim, our affectionate aim, our ruling unquenchable desire, we shall then suffer wrong—any and every wrong—that we may compass our object; and not only suffer but forgive, and that not till seven times, but seventy times seven.

Oh! what victories, bloodless, blissful victories, loving forbearance achieves! The fire and the hammer break the rock in pieces; but neither the fire nor the hammer will subdue the rigours of winter, and mellow them into summer. The sun must do that. That is the work of the solar ray; so light that it cannot be weighed; so unsubstantial that it cannot be felt. And yet the castellated snows fall before it, and the icy barriers relax their grasp, and the naked forests, quickened from their torpor, are clothed with leaves, and flowers, and produce. These are the prodigies of light, and there is no light comparable in vivifying energy to the light of love.

We are prone to yoke rage against hostility. But the means are unsuited to the end. Hatred never vanquished hatred. The hero who kills his foes, kills not their enmity; they die with rancour living in their hearts. What then conquers hatred? Love—only love! Would

you know who becomes ascendant in the circle of friends; in whose presence opposition itself drops its poisoned weapons; who sways a hallowed and controlling influence in general society; who turns the battle of failing virtue before dominant vice, and bears down the evils of profligate neighbourhoods? It is he who breathes charity—that charity which thinketh no evil; which has no eyes, no ears, for the perception of offences; “which beareth all things, believeth all things, hopeth all things;” which takes all in doing good; loves the more, though the less it be loved; and, resolute in its aim, suffers, suffers, suffers; and still suffers, and still forbears, that it may eradicate the curse, and replace it by the blessings of righteousness and peace.

And are we, then, to be indiscriminate in our amenities? are we to smile on perversity, and call evil good? No, we are to respect moral distinctions. We are to call evil evil. We are to be faithful, and show that faithfulness in expostulation. We are to be entirely faithful, but still meekly faithful. There must be no bitterness in our remonstrance. A passionate reproof is powerless; the reprovèd feel that pettish man is speaking in it, and not the holy God, and therefore it touches not the conscience. To be effective, we must be affectionate in admonition, meekly instructing those who oppose themselves, considering ourselves lest we also be tempted.

If I may speak more particularly of the reciprocal attitude of distinctive Churches towards each other, they have mutual jealousies and heart-burnings. How are they to be conciliated? They may attain to conciliation by exchanging each its human inventions for the standard of Scripture. But ere this has been accomplished, and while the watchmen do not as yet see eye to eye on every point of disputed doctrine, there may be a happy establishment of good understanding, and even a harmonious co-operation in almost all good works, by engaging the mediation of Christian Charity. “Now abideth Faith, Hope, Charity; the greatest of these is Charity.” As we advance together in the paths of philanthropy, the sameness of Faith may fail us, the sameness of Hope may fail us, but Charity never faileth. Its going forth is like that of the Sun, from the end of Heaven, and its circuit unto the end of it, and there is nothing hid from the heat thereof. Many are the fractures it heals, many the chasms it fills up, many the loose and falling stones it replaces and cements. Its voice is always for peace, for all the peace compatible with right. Earnestly and tearfully it pleads for the good and pleasant spectacle of brethren dwelling together in unity: and where brotherhood is disturbed and disseverance is entailed, even in parting it loves and blesses, and turns from the calamities of severance to sooth its sorrowing eye on the verdant fields of that glorious Canaan, where the dispersed of Israel are gathered into one.

4. *I might present, among requisites to union, the cultivation of peace within denominations as conducive to peace between them, and a higher estimate of benevolence as a guide to truth.*—But I must not be tedious, and if I entered into the consideration of these views, which seem to me of some importance, I should be in danger of prolixity. In accordance with the remark with which my last illustration closed, pointing to ecclesiastical concord, I commend.

5. *And last, As a requisite to union, a more steadfast looking to*

the ultimate and eternal unity of the Church. Being in the world, we are always prone to think of the Church as it subsists here, and to shape all our arrangements and aspirations in accordance with its existing position and necessities. So far it is well. The present is ours, and we must now do what it now demands of us. But we err in over-extending this principle. Why is the future revealed at all, if not to exert a prospective influence? And if we cannot literally and absolutely act only for to-day; if action must have thought and concern for to-morrow, why not go beyond to-morrow, and beyond that region where rising and setting suns give such measurements of time?

If I spoke of the incorporation of Churches, I should be confronting a delicate subject. If I hinted that this and that Church might possibly be blended in twenty years, the suggestion would be shrunken from as premature, startling, and ill-advised. But is it not true? How few members of those Churches will be on earth after twenty years? and if the great proportion of them shall have gone hence, will they not be effectually incorporated above? It is not twenty years since we first met in Liverpool, and within the much briefer period that has elapsed, how greatly has the word *we* changed its meaning. How many did it then include having discriminating tenets which required to be prudently approached, if approached at all, between whom all discrimination is now wholly and for ever obliterated?

If we view the departed in relation to the surviving, the change is one of severance,—so much severance as there can be in one whole family named in Christ. They were of our company; some of them may have been relatives; we were allied with them, it may be, by intimate and endearing, by numerous and varied ties. Many of the joys and sorrows of life we shared with them in common; in the discharge of duty, in the enjoyment of comforts, in the endurance of trials, in the work of the week days, and in the worship of the Lord's day, we had a commingling experience. But this companionship is ended: we and they are not sensibly together now. If we seek these fellow-Christians, perhaps kindred and fellow-worshippers, in the abodes to which their presence gave the meaning and the joys of home, they are not there. If we go in search of them to places of concourse, or houses of merchandise, where they cheerfully toiled, perhaps for our benefit, they are not there. If we look in places of worship to the seats which they occupied in the service of God, they are not there. If we cast our eyes on this assembly, so congenial with all their sentiments and likings, they are not here; and bereaved and sorrowing affection deplorably asks—Where are they?

But view the departed in relation to each other, and the change is one of identification. Their distinguishing names they have left behind, and all the dissociating peculiarities which these names denoted. And they belong now to one Church, a glorious Church, not having spot or wrinkle, or any such thing. They have no jarring interests now, no discordant feelings now, no petty and repelling jealousies. They are together before the throne, together in their religions, sympathies, and hallelujahs; and the only effect of past discrepancies is to perfect into rapture the happiness of unembittered and imperishable intercourse.

So it is with them. But they are far away. Aye, but not long

away. Here is the deception we practise on ourselves. Because we are so far behind, far in respect to place and frame, we feel as if we were long behind—as if it would take an unmeasurable duration to cross so great an interval. Very lately, however, they were as you are. How easy, how certain the deduction—very shortly you will be as they are. And if our distinctions are so very transient, if in existing they are perishing, it is not allowable, it is not dutiful to be already feeling as if they were past, to be seating ourselves by anticipation in heavenly places, where our debated dogmas cannot be described through the splendour of that kingdom, and cannot be heard amid the rapture of its songs?

One of the most distinguished and beloved ministers of our times, the Rev. J. A. James, once addressed us on the re-appearing of Christ and our gathering together unto Him. The subject is grand in itself, and is in consonance with our present line of remark. The Apostles, indeed, seem to have had the judgment constantly in view, and to have estimated every attainment and quality by the place it would hold on the great day. Much altercation would be cured if in this particular we followed their example. We live, we die, in distinctive fellowships. But however Christians may be disjoined in living and dying, they will be united in reviving. They will be caught up together to meet the Lord in the air. O! how truly, how happily, together—one in their assembly, one in their inheritance, one in their song, one in their belief, loves, interests, grateful remembrances, and resplendent prospects!

And how is the bliss of that day to be insured? By cultivating, so far as may be, its experience now, and specially by proving to ourselves and Christian society, and the world at large, that we are, indeed, Christ's disciples, because we have love one to another. Beloved, let us not love in word, neither in tongue, but in deed and in truth; hereby shall we know that we are of the truth, and shall assure our hearts before Him.

Perhaps the allusions I have been making may wear to some a complexion of sadness. It is not absent from my heart, and I should not easily exclude it from my speech. But I desire not that it stamp a prevailing character on this address. As now assembled, we have much, very much, to be thankful for. We are not left to sorrow concerning them who are asleep, as those who have no hope. Much apparent good has been accomplished by the instrumentality of the Alliance; and in a world of sicknesses and disseverances, we are graciously permitted to meet again, and to stimulate one another in a heavenward journey. These are not mercies to be forgotten or callously remembered. "O magnify the Lord with me, and let us exalt his name together." Together! I like that word. If it want melody for the ear, it has fascination for the heart. Let us have it for our motto. Let us be noted as Christians for the cohesion it denotes. Let there be no alienations in our bosoms, no schism in our counsels and co-operation. But in any case, and in every case, let us live in peace, and the God of peace will be with us. Are any afflicted, let us weep with them. Are any comforted, let us rejoice with them. Are we met in brotherly conference, let us love as brethren; eliciting from observers, extorting from adversaries, the acknowledgment, "Behold how these Christians love one another!" Are we summoned to the field of spiritual conflict,

let us present to the foe a compacted phalanx, and imprint our colours and our conquests with the adage, "Unity is strength." And who will bring us into the strong city? Wilt not thou, O God, go forth with our hosts? Give us help from trouble, for vain is the help of man. Through God we shall do valiantly. Amen and Amen.

EUROPE VISITED AND REVISITED,

BY THE REV. T. W. J. WYLIE.

MR. EDITOR:—In introducing these sketches of several visits to the British Isles, and some other parts of Europe, I wish to observe that I have thought it proper to give them a wider scope than your editorial notice has indicated, and that I have felt impelled to inscribe them to the beloved congregation whose generous kindness enabled me once again to make the tour.

TO THE FIRST REFORMED PRESBYTERIAN CONGREGATION, PHILADELPHIA.

BELOVED BRETHREN:—As my recent visit to the land of our fathers, was owing to your kind interest in my welfare, I have felt that it was proper to express my grateful acknowledgments by giving some account of my travels. To many of you the scenes which may be described are familiar, but yet it will not be unpleasant to have the recollection of the past revived. To others all may be new, and therefore the more interesting. Being prohibited from addressing you orally, I take this method of communicating with you, and avail myself of the pages of the Banner, hoping at the same time that the other readers of the periodical of our own church, will find in the general information which these papers may embody, an apology for the space which they occupy.

It is necessary here to allude to the circumstances which led to my separation from you for a season, nor will I dwell upon that deeply affecting meeting, when assured of your attachment, loaded with your munificent gifts, and commended in fervent prayer to an ever-present, all-powerful, and most merciful God. In company with the dear brethren who were to partake the voyage along with me, I bade you farewell. In all our wanderings, in moments of joy, as well as when danger was most imminent, and sickness or sadness depressed the spirit, the remembrance of your regard revived and strengthened the drooping heart. The reflection that there was so many who were prompt and constant in prayer for their absent pastor, was inexpressibly cheering.

We left New York at noon, on the 20th of May. The wharf was densely crowded with persons who had come to see the departure of the vessel, among them several kind friends from Philadelphia, with others residing in New York. Words of affection and the warm grasp of the hand, feebly expressed the emotions of the heart. It was but a short time till we could no longer distinguish their well known faces, or observe their waving signals. Very soon, too, the lofty spires of the Empire city, with the tall tapering masts of its forests of shipping, had disappeared. We passed rapidly the various objects of interest,

which line the bay, said by some to exceed even that of Naples in beauty. Under full head of steam, we were soon out at sea, and as a small ship took off the pilot, we felt that the last link which bound us to the western world was broken. The weather became wet and chilly, and would have increased our feelings of sadness, had not cheerful conversation soon dissipated all that was disagreeable, and the evening passed rapidly and pleasantly. Congenial minds in such circumstances quickly associate, and the little group formed that evening in the saloon, continued an unbroken circle during the remainder of the voyage, commencing friendships which we have reason to hope will outlive our lives on earth and be perpetuated in heaven itself. Before retiring, we observed that "the rain was over and gone," the sky was clear, and the stars were shining brightly. The aspects of external nature seemed like a mirror of the world within us.

Day after day passes over at sea, with so little change, that many persons find a voyage quite monotonous; still, one who is on the alert, may always observe objects of interest. The vessel, with its crew and passengers, "the great and wide sea," with its "innumerable inhabitants," both "small and great," the passing sails, the various incidents which occur day by day, the reminiscences, or anticipations, or speculations of different passengers,"—all furnish material for thought and conversation.

Our vessel, "the City of Baltimore," was a screw steamship, of over 2000 tons, and more than 400 horse-power. She is built of iron; the wrought plates, such as are used for steam boilers, being, by means of rollers of great power, bent in any form which the shape of the ship may require. Like other vessels of this kind, she is divided into several water-tight compartments, increasing the strength of her hull, and rendering her safer, in case of leaking. The engine and furnaces are in the middle of the vessel, and the coal is stored in huge bunks around. As I frequently looked down from the upper deck into the deep abysses where the firemen and engineers might be seen passing to and fro, amidst the gloom, as the light glared upon them when the furnaces were raked, I was reminded of the poet's description of the Vulcanian forge in Mt. Etna. One day, I availed myself of the kindness of the principal engineer, and went down into the crater of the Volcano. Descending an iron stair-case of four flights, we had an opportunity of noticing the construction of the engine, and then passing forward, we reached the furnaces, but the heat, and dust, and gas, soon obliged us to retreat. We then took a look into the receptacles for the coal, places of Stygian darkness. A tube about seven feet in diameter, reaches to the end of the vessel, in which there is a large shaft, connecting the screw with the steam engine. About thirty persons are employed in this department of the vessel. As sometimes one or another of these swarthy sons of Vulcan emerged to breathe the pure air, or drink oatmeal and water, a beverage which was supplied to them without stint, I had numerous opportunities of conversing with them. Their lot is a hard one, but with the facility with which man adapts himself to the necessities of his condition, they attend to their business cheerfully, and most of them remain for years in the same situation. The sailors, too, of whom there was about an equal number, while they complain of their hard work and rough fare, still, sel-

dom abandon the sea, for any other mode of life. Isolated as they become from the rest of the world, they feel that their home is on the rolling deep, and are like strangers when ashore.

The sea itself is an object of the greatest interest. At first view there is generally a feeling of disappointment as the space to the horizon appears so small. But as the eye becomes more familiar with the distance, and when some sail looms up in view, emerging from the surface, or partly immersed in the water, owing to the earth's convexity, there is a better appreciation of its vastness. Still, when nothing meets the view, but sea and sky, in whatever direction we may look, and when we think of the unfathomable depths below, and when we consider that but a few planks preserve us from a watery grave, the sense of loneliness and helplessness overpowers the soul and leads the heart to heaven. We had, in general, pleasant weather in our outward voyage; our return passage was quite stormy. I had before supposed the expression that waves were mountain-high, was a mere exaggeration,—but as I gazed at the lofty billows, crested with foam, which threatened to overwhelm our vessel, I was reminded of the appearance of the snow-capped mountains of Switzerland. As our vessel slid down the sides of these high waves, and throbbed and groaned in every part, it seemed as if it must certainly go to pieces, and leave all its passengers helpless and hopeless on the waters. To one unaccustomed to such circumstances, it is surprising to find the vessel after being thrown over on the side, and gliding down some mighty billow, recover her proper position in perfect safety.

When we had been a few days at sea, we entered the Gulf-Stream, the “river in the ocean,”—as Lieutenant Maury calls it. This remarkable current—if we may thus term it—is so distinctly marked, that “its line of junction with the common sea water, may be traced with the eye. Often one-half of the vessel may be perceived floating in the Gulf-Stream water, while the other half is in the common water of the sea: so sharp is the line, and such the want of affinity between those waters, and such, too, the reluctance, so to speak, on the part of those of the Gulf-Stream, to mingle with the common water of the sea.”

The highest temperature of its waters is about nine degrees above that of the sea on either side, and after having run about three thousand miles, it preserves, even in winter, the heat of summer, and its influence on the western regions of Europe produces the mild and genial climate which prevails there. The British Isles, and even France, would have otherwise a climate as rigorous as that of corresponding portions of the American continent.

“It is the influence of this stream,” says Lieutenant Maury, “which makes Erin the ‘Emerald Isle of the Sea,’ and clothes the shores of Albion in evergreen robes, while in the same latitude, on this side, the coasts of Labrador are fast bound in fetters of ice.” And while thus increasing the warmth of northern regions, it diminishes the excessive heat of southern latitudes. The countries adjacent to the Mexican seas, would be the hottest and most pestilential in the world, were it not that the heated waters were removed, and their place supplied by cooler currents. “A simple calculation will show that the quantity of heat daily carried off by the Gulf-Stream from those re-

gions, and discharged in the Atlantic, is sufficient to raise mountains of iron from Zero, to the melting point, and to keep in flow from them, a molten stream of metal greater in volume, than the waters daily discharged from the Mississippi river. Who, therefore, can calculate the benign influence of this wonderful current upon the climate of the south? In the pursuit of this subject, the mind is led from nature up to the Great Architect of nature, and what mind will the study of this subject not fill with profitable emotions? Unchanged and unchanging alone of all created things, the ocean is the great emblem of its everlasting Creator. "He treadeth upon the waves of the sea;" "He calleth for its waters and poureth them out upon the face of the earth."

About a week after our departure, we found ourselves amidst floating ice; and one day saw a beautiful iceberg, about five miles distant. It looked like a mountain of snow, cloven in the middle, about half its height, with a haze resting upon the fissure.

In general the air is clear where there is ice, as the cold condenses the moisture, but sometimes there is dense fog, rendering the situation of a vessel very dangerous. It is probable that the City of Glasgow, the Pacific, and many other ships, have been lost in collision with icebergs, in a fog. We were sensible of the danger to which, in such a case, we were liable; and grateful to that divine PROTECTOR, who rules the elements of nature, and alone can guide us in safety.

It was not without surprise that we observed that sea-birds were to be noticed even in mid-ocean. Gulls, petrels, and other birds, which devour the refuse food, hovered near us all the way across. Occasionally, too, some land birds, driven out from shore by the wind, or having missed their proper course, would alight upon our spars. We noticed one poor, forlorn, little wanderer clinging to the mast for several days: but at length it disappeared, and probably perished in the waters. The incident suggested the following lines, which were written in the Journal of a lady passenger by one of our companions.

THE FEATHERED WANDERER.

When off the bleak Newfoundland coast,
Our Ocean-Steamer ploughed her way,
A little, hapless bird was seen
To track our course from day to day.

And long it followed in our wake,
And oft would rest its weary wing
Upon the deck, and on the spars,—
Poor, tiny, timorous, homeless thing.

Nor was it wondrous that it clung
So closely to the vessel's side.
For 'twas its only hope from death,
Amid the Atlantic's foaming tide.

One morning came—the bird was gone!—
Where gone?—Tell me, ye ocean caves,
And Echo murmured, with a sigh,—
"Down, deep beneath these crested waves."

Ah! had it ne'er that refuge left,
Far out upon the billowy main,

It might have reached the verdant woods,
And warbled forth sweet notes again.

But, having failed to keep in view
The Steamer's long, black, moving form,
The feathered wanderer drooped its wing,
And sadly perished in the storm.

And now, ere we asunder part,
Companion fair—across the sea,
I search the chambers of my heart,
To find one fond, dear wish for thee.

May faith be thine,—quick to perceive
The God-provided shelter near,
So that, amid the storms of life,
Hushed may be every anxious fear.

Unlike that little bird, may you
Cling ever to the Saviour given,
Till earth and sea shall pass away,
And you be safe at rest in HEAVEN.

Steamship City of Baltimore. June 1st, 1858.

We were but two Sabbaths out at sea. The first of these, the captain conducted service,—reading the Liturgy, and prescribed lessons of the Church of England. On the second, in addition, Rev. John Cookman delivered a discourse, which was listened to with the most serious and earnest attention. For several days before the close of the voyage, a prayer-meeting was held in the forward cabin, with the second class passengers. When returning home it was my privilege to officiate on two successive Sabbaths, and during the last week we were on board, a meeting was held on each evening except Saturday, when, as we were anticipating going ashore the next day, arrangements for the purpose prevented. Perhaps there may be something in a sea voyage which inspires the poetic Muse, as I received from one of the passengers, the following verses, suggested in part by discourses which we delivered on the Sabbath.

“LORD, HADST THOU BEEN HERE, MY BROTHER HAD NOT DIED.”—John xi. 12.

What sudden change is this, poor heart?
That she, who sat at Jesus' feet,
And gladly chose the better part,
And listened to his counsel sweet,
Should still remain within the house,—
Without a gesture or a word,—
And let her careful sister now
Go forth alone to meet the Lord.

Strange mystery! she felt that he,
Who now was laid within the tomb,
Had still been living, loving, lov'd,
If the great Master had but come.
She thought he lov'd her brother well,
As shown in many a gracious way,—
He had been told that he was sick,
Whence, then, this terrible delay?

Doubts of his love, though not his power,
 From which her heart she could not free,
 Arose within her, as she heard—
 "The Master's come, and calls for thee;"
 And from her pale and trembling lips,
 Broke forth, in all their bitter tide,
 As falling at his feet, she said:
 "Hadst thou been here, he had not died!"

True type of every human heart,
 As all our years and actions prove,
 That they who only know in part
 Can never fully trust and love;
 But as our knowledge larger grows,
 And as the scales fall from our eyes,
 Our faith becomes a calm repose,
 Our love a taste of Paradise.

And we, like Mary, when she knelt,
 And o'er his feet the ointment pour'd,
 And wip'd them with her flowing hair,
 Do what we can to serve the Lord.
 Our greatest efforts are but weak,
 Our noblest sacrifices vain,
 Yet he accepts them for the sake
 Of his own agony and pain.

"GO, AND SIN NO MORE."—John viii. 11.

There is a sadness in our merriest hours,
 A sound of falling tears midst laughter's shout,
 While 'neath the blossoms of life's earliest flowers,
 Sad disappointment's thorns peep out.

There is a sob, a wail of mystic wo,
 Rising unconscious from each human soul,—
 A sighing sadness, as when waters flow,
 Stilly and slowly, to their ocean goal.

And whence this sadness, that with funeral pall
 O'erclouds the freest of earth's revelry?
 It is the echo of our Eden's fall—
 It is the proof of our mortality.

Yet, like the sunshine through the thunder cloud,
 A ray of mercy falls upon this strife,
 Transmuting loathsome Death's dark dreary shroud
 Into the glory of eternal life.

That ray shone forth when yearning love divine
 Woo'd to his tender and his pitying breast
 The sad and sinful, weary and forlorn,
 To find thereon a refuge and a rest.

"Go thou, and sin no more,"—thus spake the Lord—
 "Between my Father and thy doom I stand.
 Thou shalt be found, if sprinkled with my blood,
 Seated in His great day at my right hand."

SOW THY SEED IN THE MORNING.

The pages of our monthly publication indicate, that as a Church we feel a deep interest in the cause of Foreign Missions. We may also infer, that the training of youth for the ministry is beginning to receive attention. The work of Domestic Missions is not totally overlooked; and, the subject of organic union of the churches is being now discussed. But while these, and kindred schemes and topics connected with the glory of Christ's kingdom have occupied the *Banner*, it is certainly remarkable that in several years past, scarcely any allusion has been made to the subject of *Sabbath Schools*. A stranger might be led to infer that the institution was either unknown, or proscribed in our churches. Indeed, if the pages of the *Banner* be taken as a guide in his investigations, he may conclude that we have no children among us—no rising generation to be cared for.*

It may be hoped, however, that our publication is not a correct exponent of the views and feelings of the church on this subject. Perhaps more interest is felt than is expressed. Or perhaps our brethren who live nearer the great centres of religion, as well as of social and commercial activity, are so much livelier in their feeling of interest in this subject, that they cannot wait on such a lumbering vehicle of thought as a monthly magazine, and so talk their sentiments through the daily or weekly Press. However this may be, we who dwell away out here in the quiet country, feel that it would be encouraging and might be edifying to hear what our friends elsewhere, in city, town or country are doing in this good work.

We have here in Ebenezer Church a little Sabbath School, in which *we* all feel a deep interest. Ignorance of the best and most approved mode of conducting Sabbath Schools, has no doubt prevented us thus far from doing as much as might be done. And yet, as we now take a retrospective view of the past season's labours, we feel encouraged to believe that it was not in vain that we have met together from Sabbath to Sabbath, to assist, as we could, the youth who assembled with us, in storing their minds with God's truth.

The school has been continued without interruption since last April, but we have now been compelled by the inclemency of the season to suspend it for the remainder of the winter. On the occasion of closing the school, our pastor preached a sermon to the children, on Gen. xxi. 13, *Thou God seest me*.

The report of our secretary, which was read before the congregation, shows that during the last summer there were in all eighty scholars in attendance. Of this number, about sixty have been in the habit of committing to memory the weekly Scripture lesson, besides such other portions of the Scripture generally, or of the Psalms in metre, as their teachers might suggest. In this way, considerable portions of the sacred Scriptures have been stored away in the memories of these youth, and by the blessing of God, who suffers not his word to return unto him void, we trust this Scripture truth may find its way from the memory to the heart. The attention and diligence of the scholars in

* Our "Children's Department" supplies the want referred to. We have sometimes thought with the writer, and hence the introduction in the *Banner* of a corner for the children.—ED.

this work, has greatly encouraged us. Glancing over the report, we see the name of one little boy with the figures 1530 set opposite, to indicate the number of verses recited by him. And among the girls, we see three names credited with the recitation of the entire Book of Psalms, and several hundred verses each, besides. Many others who have not been blessed with so quick and retentive a memory, have fallen somewhat behind these in the amount recited, whilst their diligence deserves equal commendation.

The teachers use the Union Question Book as a guide in assigning lessons, and in examining their classes. The whole amount of Scripture committed and recited *accurately*, somewhat exceeds 35,000 verses. Judging from our own feelings in this matter, we have thought that possibly some, who like ourselves are commencing this work in some obscure corner of the church, might be encouraged to know that they have sympathizers and co-operators in their humble labours. Perhaps, too, it may not be totally uninteresting to your large and flourishing city Sabbath Schools, to hear that they have a "little sister" away out here among the fields and forests. And if the superintendents and other friends of Sabbath Schools in the various sections of the church, will only let us hear through the *Banner* what they are doing in this great work, and how they do it, we can assure them their communication will have an attentive perusal from at least one little circle of readers.*

JAMES WADDLE.

SABBATH SCHOOL PAPER.

DEAR BROTHER:—It seems to me there is a great want in our church, and not only ours, but all the Reformed Churches, in regard to a Sabbath School paper, adapted to, or calculated for the Psalm-singing Churches. In our day a Sabbath School paper is almost absolutely necessary: if we have none, we hardly need expect to get along. The children and youth hear of others getting papers, and they must have them, or they do not feel right or satisfied. So we must apply to other churches to furnish us one. Now in regard to those papers, there is much of their matter that is good; but do not all see the tendency of all those papers, to raise in the minds of children an exalted opinion of hymn singing? Where will you find or see the Scripture Psalms in metre, quoted, or introduced in their articles? Where is a number of their papers that has not some verses of human composition in the shape of hymns? The living are represented as delighting to sing them in the praise of God, and the dying as breathing out their souls to God in them. Now children are very much taken with those things, because they are agreeable to human nature, and may not this be one reason, why so many of our youths go to those churches, when they arrive at mature age? We put these things in their hands when young: we encourage, and by our example, (which speaks louder than precept,) say this is all right, and when they arrive at the age to choose for themselves, do we expect they will be easily turned to believe otherwise? It is like sending our children to be taught in Roman Catholic seminaries, and

* We can also assure them that we too shall be glad to *publish* all such communications.—ED.

then expect them to make good Protestants. Now it will be asked, how are we to remedy this evil? To this I answer, let a Sabbath School paper be started under the care of our own church. Say, to be published under the superintendence of the Executive Committee of our Home Mission Board, and make it a Home Mission paper, if we are able to sustain it, and I think we can. Our school, which is a small one, did for two years pay about \$11 per year for a paper. Now our school is not an average one in our church, by no means; but even at this, how much would we lack of sustaining a monthly Sabbath School paper? And this is not all. Other churches no doubt would avail themselves of the opportunity of getting a paper devoted to Reformation principles. And again, if we are not able to start and sustain a paper of our own, let us unite with our brethren of the R. P. C., (O. S.,) and of the U. P. C., and start a *union* S. S. paper that will advocate those principles, with an editor from each church; then we might have a paper worthy of the patronage of all the Churches of the Reformation. I think this worthy of the candid and prayerful consideration of all the ministers and members of our church, and I hope this will bring out abler hands to advocate this, as we think, an all-important measure; and I hope at the next Synod of our church, we will be prepared to act in this matter. Sabbath Schools are an important branch of our religious education, for the training of the young and tender mind. How important then, to train them in the right path, and when they are old they will not depart therefrom.

Hoping this may stir up others in behalf of this measure, which can do it justice, I close for this time, hoping God will direct, all for the prosperity of Sabbath Schools, is the prayer of a

SABBATH SCHOOL TEACHER.*

THE ADOPTING RESOLUTIONS.

DEAR BROTHER:—As there is a great amount of writing about the union of our Church with the U. P. Church, on the Basis, with the adopting resolutions, which has been adopted by the latter as her terms of communion, now I would like to know why there is so much said and written about the Basis and nothing about those resolutions? Is the Reformed Presbyterian Church ready to go into a union on those Resolutions? *This is the question.* If the Basis were perfect, (which we do not think it is,) are we willing to swallow those resolutions? If so, all is right; if not, get those out of the way first, and then we will discuss the Basis. Why spend so much time in showing the Basis and the R. P. Testimony to be one, or at least to mean one, when those resolutions are there without any hope of their removal? Now I for one would not go into a union on those resolutions, if the Reformed Presbyterian Testimony was the Basis. I would simply ask for information, if there is a single *article* that is binding on the members of the United Church in that Basis? If we understand these resolutions, we say not. I do not say that the framers of these resolutions intended

* We see our brethren of the U. P. Church—have recently made arrangements to publish just such a paper in Cincinnati, as is meant to supply the want expressed in the above article.—ED.

this. No, far from it. I believe they were got up in good faith, but they do open a wider door than was intended, and my humble opinion is, the sooner the U. P. C. closes that door the better for them and the truths which they hold. Why insert articles in the Basis, be they ever so good, which are a dead letter in the discipline of the church? Now, would it not be better to dispose of those resolutions first, and then we will know where we are, and in place of presbyteries overturing the Basis in *defiance* of the action of Synod, overture the resolutions, and see how many of the congregations will agree to go into the union on them? I would like to hear those resolutions discussed in the spirit of kindness and love, and see what they mean, or if they mean any thing. And when we get to understand them, we may be able, more intelligently, to discuss the merits of the Basis. *****

Children's Department.

COUNSEL TO THE YOUNG.

How often has a hasty, passionate word filled your heart with deep regret! How much easier is it to curb the passions, than to recall the epithet of aspersion! Deeds, or the remembrance of them, live; and when one epithet of malevolence is spoken, another will be called into requisition to repel the aspersion of your adversary. Who cannot remember the period when too loose rein to the tongue has caused him to regret his weakness, and made him wish that his words had been of different import?—that for curses he had given blessings? Who can tell the pleasure he feels when he curbs his passion, and is enabled to ward off the influence of the Evil One, by acting rightly? His conscience does not condemn him, neither will God condemn him; but He will approve his actions, and the angels will rejoice. Glorious reflection! But how must those feel who do not govern their tempers, and are not careful in their expressions—those who curse, swear, and use “railing for railing!” Dear children, be careful of your words and thoughts—think before you speak: remember that if you wish to be good and useful members of society, you must be virtuous, bridling your tongues. A little word—a little tampering with the Evil One, may open wide the portals of your heart to Satan; for, when once he has possession of the heart, he will be expelled with difficulty.

Dear children, your actions, though thought to be “little at the first,” may produce great effects. We place the tiny acorn in the ground; it takes root, and the gigantic oak appears; so a kind word, though of little trouble to you, may produce a change of feeling in the heart of your adversary—a kind word spoken at the proper time may dispel grief from an aching heart—kindness is the bond of social union. Speak gently, and let not the troubled billows of passion reel and foam in your breast. If your playmates are disposed to treat you harshly, and passion is disposed to swell your breast—reflect—answer not “railing for railing, but contrariwise, blessing.” Bless them that treat you badly—your own heart will feel the effect of your actions—your adversary will feel that the spirit of goodness has touched your heart; and reverence for the good traits in your character, will cause all to regard you as being about to become useful to society—your example will advance the cause of holiness; angels will approve your doings and God will receive you “at the last.” Remember, that if the spring time of life is unimproved, the winter of your days will be ended likewise fruitless. *Oh, cast not your thoughts at random!*

IF SINNERS ENTICE THEE—CONSENT THOU NOT.

Dear Children—Open your Bibles at the Book of Proverbs, first chapter and tenth verse, and there you will find the words, “If sinners entice thee, consent thou not.” Now these are God’s words, spoken to each of you. You know very well who sinners are—they who transgress the law; because the Bible says, “Sin is the transgression of the law.” To entice, means to persuade, allure a fish with a baited hook. You hide the hook, which is meant to destroy the fish, in the bait; so the sinner hides, covers up, the sin which is meant to destroy the soul, in the promise of pleasure or profit.

In a certain city, one day a young girl asked permission of her father to attend the theatre that evening; the father wisely declined granting the request.

She left home in the afternoon for her boarding school, in another part of the city, and there found the lady teacher among the scholars for the purpose of passing the evening at the theatre.

The teacher invited her to join the party, but she declined, saying, “I cannot go; my father has just refused me permission, and I must not disobey him.”

The teacher very improperly urged her to go, and said, “Your father would not certainly object did he know that I would accompany you.”

The young girl yielded, and went with the party.

Children, did she obey God’s command, which says, “Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee?” Or did she obey the injunction at the head of this article, “If sinners entice thee, consent thou not?”

The theatre was brilliantly lighted and filled with people. Much of the beauty, fashion, and talent of the city were there. The music was charming, the performance was attractive, and everything promised pleasure to the audience. The play went off well until they came to a part in which fire was used, when some one announced the terrifying fact that the theatre was on fire! Then followed a scene of wo which cannot be described; many were burned or crushed to death, and among them was the young girl above named, and the whole city was made to weep over the loss of sons and daughters.

The father heard the news of the dreadful calamity; and while he sympathized with those who were bereaved, he thanked God that he had saved his daughter from destruction by refusing her request. But O! his joy was short-lived, for the next breath of news told him that the ashes of his daughter were mingled with the ruins of the theatre, and her soul had gone from the play-house to the bar of God.

Dear children, “If sinners entice thee, consent thou not,” lest you be hurried to eternity with your sin fresh upon your soul.

Missionary Correspondence.

MICRONESIAN MISSION.

Aneiteum, New Hebrides, April 16th, 1858.

Missionary operations were commenced on the Sandwich Islands in 1620. It has been one of the most successful of modern missions. The population at that time was upwards of 100,000. Measles and other causes, have swept away one-fifth of their number; the census of 1849 made the population, 80,641. They have been rather decreasing since. Heathenism is now completely abandoned; the entire population are *virtually Christianized*; 68,000 are Protestants,

and the remaining 12,000 are Papists. Of the Protestant population, 23,000, or more than one-third of the whole, are Church members. The entire Bible, translated by eight missionaries, was in the hands of the people in 1840. The first article in the Hawaiian constitution, promulgated by the king and chiefs, in 1840, declares "that no law shall be enacted which is at variance with the word of the Lord Jehovah, or with the general spirit of His word;" and "that all the laws of the Islands shall be in consistency with God's law." The whole cost of this mission has not amounted to £200,000—a large sum really, but a small sum relatively, being less than it costs to build a line-of-battle ship, and to keep it in service one year. The American Board of Missions have ceased to manage the Hawaiian Mission. They treat the Mission as a separate independent organization. The Mission is now self-governed, and in a great measure self-supporting; and it also aids the parent society in extending the gospel to the regions beyond, first to Micronesia, and since to the Marquesas. The natives of the Sandwich Islands are now raising about \$5000 a-year for pastoral support, church erection, and foreign missions—that is, about four shillings for each church member, or upwards of one shilling each for every inhabitant, man, woman, and child. There are also \$10,000 a-year expended on education, the most of which is supplied by the Hawaiian government.

The American Board appear to have acted on the principle of Dr. Carey's famous axioms. They have aimed at great things for God; they have expected great things from God; and they have realized their aims and expectations in obtaining great things from God. They sent out repeatedly strong bands of well qualified missionaries, and they supplied them with everything requisite for carrying on their operations with efficiency and success. In 1854, their report says,—“The number of labourers sent to the Sandwich Islands by the Board, male and female, is 145, consisting of 42 ministers, 7 physicians, 20 lay helpers, and 76 females. Of these, 26 ministers, 3 physicians, 8 of the other lay helpers, and 41 females are now on the Islands.”

The Lord has signally countenanced the Hawaiian Missions from the very beginning. When the first missionaries arrived in 1820, they found idolatry swept away by a decree of the king.—not, it is true, from any good motive,—not because it was bad in itself,—but because by its *tapus* it laid restraints upon the wicked passions and guilty pleasures of a dissolute youth; still like the rupture of Henry VIII. with the Roman See, it opened the way for a more speedy reception of the truth. The Lord has also graciously favoured them, not only with a steady blessing upon their labours, but also with some very signal and wide-spread revivals of religion. The missionaries have had their trials of various kinds; some of the worst of these from foreign influences, and not the least from French popery, supported by the menacing threats of French ships of war. But the Lord has mercifully stood by them, and delivered them out of all their tribulations, and the Mission Board proclaimed some years ago “that the people of the Sandwich Islands are a *Christian nation*, and may rightfully claim a place among the Protestant Christian nations of the earth.”

Micronesia, or the Little Islands, is the “name given to the long range of little groups and strips of coral rock and sand, scattered

over the Pacific, to the north of the equator, and east of the Philippines, including the Pelew and Kingsmill groups." The Micronesian Mission was commenced in 1852. There are at present five missionaries with their wives, one of the missionaries is also a physician, and one Hawaiian helper and his wife. The missionaries occupy two islands, Ascension Island, and Strong's Island, or Kusaia. Three of the missionaries reside on Ascension Island, and occupy two stations, and two on Strong's Island, which is about 300 miles distant. It was to be employed in exploring the islands to the west and south of the Sandwich Islands, and in carrying the messengers of the gospel to the benighted islanders that the American Board sent out their fine new Mission vessel, the "Morning Star," the Sandwich Islands to be the basis of these aggressive operations upon Satan's domain. The following is an extract from Mr. Snow's letter to Mr. Eddie. It is dated Strong's Island or Kusaia, February, 1857. Like many of our letters here, it was long in reaching its destination:—

"Your note of July 10, 1855, came safe to hand with the *et ceteras* on the 11th inst. It was brought by Captain Vermay, of the brig 'Eliza' of Sydney. It had a long passage, but was none the less welcome, though it went back to Sydney, and took a second voyage. The note and two-thirds of the rest shall be forwarded to Ascension by the first opportunity, which will probably be in June or July next, and I then hope to be the bearer, for we are expecting the arrival of our mission vessel about that time to take us all to Ascension, to hold a general meeting of our mission; after which we hope to make further explorations, both east and west, and establish new stations on other islands. We hear that quite a number of Hawaiian natives are to be sent to occupy such posts as may be accessible or suitable. Possibly there may be some American missionaries in the company. At least so we hope, and so we pray. The land to be preserved is large, the natives are many, and they are rapidly passing away.

Of my own immediate field, I have little to say that is encouraging, though at times the attendance at my Sabbath service is very good. Yet the old superstitions of the people are retained with surprising tenacity. But by the power of God accompanying His holy truth, we shall ere long see a better day. There are no idols among our people, nor can I learn that there ever have been. Their system of worship is hardly worthy of the name of worship, and still less is it a system; yet it has all the power and effect of both. I have sometimes thought if there were more system and outwardness about it, the attack and the overthrow would be easier. Their deities are many; but the one of most note and influence is a goddess—her name is Sinlarku. Her rites are still kept up with great pomp. I am seeing more and more that it matters very little what a religion is, so long as it occupies the heart, and controls the superstition of a people. Human power and instrumentalities are as ineffective as possible, only so far as the Spirit of God accompanies and makes them effective through the power of His truth. It is our encouragement that God is our help. It encouraged and rejoiced our hearts to learn through your note of what had been wrought on Aneiteum. We may well endure the night of toil in the confident hope of the glorious morning of the gospel day. The promises are our sureties; they

are all sealed with the blood of Christ. We may not live to see their fulfilment, yet God's purpose of mercy will be accomplished. So also will His terrible purpose of wrath. But of these things ye need not that I write unto you. Since I may not write of results, I may be pardoned for speaking of means and of hopes. The surprising readiness of my people in the use of the English language, led me at first to try to reach them through this medium. I am satisfied it is not the way to give this people the gospel. If they were a robust and healthy people, I might think and act differently; but the rate of decrease in the population of this island is fearfully rapid, so that what is to be done for them, if done at all, must be done speedily. At the rate of decrease during the past year, ending September last, in less than ten years, the last of the Kusaian race will have passed away. They number several tens less than a thousand. The island is some thirty miles in circumference; very mountainous and fertile, so far as our experience and that of the foreigners is concerned; it is very healthy. The island has been so long known, and so much frequented by ships—having excellent harbours—that those acquainted with the class of men to be found generally in ships, at least in this part of the world, hardly need any other explanation as to the cause which more than all others is sweeping away this people as with a besom of destruction. I make it a point to do what I can for seamen who visit us; for I feel that no class of people with whom I have ever met, are more in need of the gospel than seamen. And it seems almost a hopeless work for many of these islands till there is a change upon the sea. Moreover, how mighty would be the influence for good, among all these islands, of Christian seamen. And the day is coming when there will be a different state of things upon the sea. A mighty change is to be wrought; God's promises are in that direction; and let us not feel for a moment that as a class they are to be neglected, but let us meet them hand to hand with the gospel, and try to win them to Christ. Entreat your Christian friends every where to pray for them, and pray for us as we meet them, that we may rightly present the claims of God upon them. During the past year, much of my time has been occupied in building a house. I hope soon to be able to give my time more exclusively to the work of instructing the people in the things of the kingdom of God. I hardly expect to do much for them in the way of preparing books and printing the Bible; the people seem too few, and are too rapidly passing away. The births are very few, and only a few of those born live more than a few months. In this respect I find my field an exceedingly trying one; I can lay no plans for the coming generation, nor can I hope to establish anything permanent for civilization. The people seem most thoroughly wedded to all their former habits of life, so that the adopting of improvements for physical comfort are about as slow as for moral good. Another feature of trial is that my island is so isolated that the language has but very slight resemblance to any other island of the Caroline group, of which this is the most eastern; so that my knowledge of the language would be of little avail on any other island. So what the future is to be either to myself or my people, is quite in the dark. Dr. Pierson, who has been with me for a year and a half or so past, is anxiously waiting for an opportunity to get to his field of labour upon the Ralock

Islands, to the windward. I very much wish there might be a general convention of missionaries upon the Sandwich Islands—Honolulu perhaps—representing the more important stations in the whole Pacific, to compare notes and experiences, devise plans for more extensive operations, but, most of all, to confer upon the most feasible plan of employing native helpers, for we find no little difficulty with our Hawaiian helpers. The thing may correct itself with more experience. We shall be glad to hear from you again as opportunities may occur.

“We have not been without our trials here, but mercy and love have been mingled with them all. The Hawaiian brother who came with us died a few months after we came, and we had not the satisfaction of speaking to him as we could have wished, in the hour of suffering, as we could not speak in the Hawaiian tongue, nor he understand English. His widow and little boy were left with us, and are still in our family. There were no Christian friends here to sympathize with us in the loss of our beloved Christian brother, for he was indeed dear to us; but we felt it was well with him who had been taken, and those who were left, felt that we had a friend better than all others in the time of our need.

“And the old king, who was known as King George, and who told Mr. Clark before he left us, that he would be all the same as a father to us, was removed by death in two years after he came. But we are not without hope with respect to him, for there was evidence of a change in him during the few last weeks of his life. But I know of no trials so severe to us as those occasioned by seamen from Christian lands. I rejoice in the assurance that a different day is to dawn ere long upon the sea.”

Thus you see that in all directions, throughout the vast Pacific Ocean, in the north as well as in the south, the boundaries of Christ's kingdom are being extended, and men and women of earnest minds are penetrating the regions of darkness and spiritual death, and carrying the glad tidings of salvation to the most degraded of the human race. Our prayer is, that He who is the bright and Morning Star may not only appear as the harbinger of day to the many inhabitants of the “Little Isles,” but that the Sun of Righteousness in all his glory, may speedily rise unto them with healing in his wings.

JOHN INGLIS.

[*Ref. Presb. Mag.*]

Summary of Religious Intelligence.

England.—A great change is passing over England, the former cold, formal, ritual services are passing away, and active, working Christianity taking their place. A pleasing feature in this change is the opening of St. Paul's Cathedral, Westminster Abbey, and Exeter Hall for preaching to the masses; thousands are in this way reached that otherwise cannot be. We notice, also, another pleasing feature—the decay of Unitarianism. The London correspondent of the *Banner and Advocate*, says,

“The decay of Unitarianism in England, is marked and rapid. The *Inquirer*, the organ of the Unitarians, is exerting itself to ward off the dreaded decline. It makes a curious distinction between Unitarian *professors* and Unitarian

believers. But it acknowledges that “year by year our congregations grow weaker—often in numbers. Defections are so common, that *each month* brings instances of it to our notice. It is a strange, sad fact. Liverpool has doubled and trebled its population, and the three Unitarian congregations which existed at the beginning of the century, barely maintain their ground, either socially or numerically!”

In trying to account for failure and decline, the writer says: “We have exalted free inquiry as the *end* of theological research, and the *basis* of religious worship. We have not so much dwelt on the holiness, and the offices of Christ, as lowered them by injudicious controversy, or thrown doubt on them by inveterate skepticism. We have had no zeal, and have kindled none. We have given a stone for the bread of life, and mingled bitter water in the very sacramental cup! *We are witnessing the results of the doctrines we have preached,* and the apathy we have encouraged. Something must at once be done; otherwise, before the end of the century, *not one will be left us of all the old Presbyterian families of England.*”

Ireland.—The General Assembly of the Presbyterian Church, is still actively engaged in spreading the truth in the South and West, and with much encouragement. The missionary of the American and Foreign Christian Union, writes very favourably as to the progress among the Roman Catholics. He says,

“I have been greatly encouraged by the affection and attention of Roman Catholics to-day. One poor man, especially, felt deeply anxious to hear more of the good things which I had been telling him, and when I rose to depart, (without having prayed,) he entreated I would remain longer and converse more with him. I of course gladly acceded to his request, and before I left him, was favoured with the privilege of joining in prayer with him and others, all of whom seemed to feel it was good to call upon God and bow before his throne of grace together. Still, I am quite sure that some of them felt uneasy at the thought of having to tell the priest in confession. Only for the dread of the confessional, a great and glorious work might be effected among the poor Romanists here.”

Scotland.—The Free Church of Scotland has honoured herself by presenting a munificent gift to the Rev. Dr. Cunningham, principal of the Free Church College, Edinburgh. He has lately been threatened with cataract, and fears have been entertained that he shall be compelled, ere long, to resign. A subscription has been made, and the result shows the esteem of the Church.

“On Monday, January 3d, several gentlemen, clergymen and laymen, members of committees which had been formed in Edinburgh and Glasgow for carrying out the object in view, together with one or two friends, met in the house of one of their number in Edinburgh to present to Dr. and Mrs. Cunningham a gift, in token of the gratitude felt for his distinguished services to the cause of religion. This testimonial was a gift of £6,500 (\$32,500,) contributed by friends of Dr. Cunningham in Edinburgh, Glasgow, and other places. A piece of plate and an additional sum of £100 was also given. The plate, which was presented to Mrs. Cunningham, bore the following inscription:

“To Mrs. Cunningham, as a memorial of a sum of six thousand five hundred pounds sterling, presented by members of the Free Church of Scotland, and other friends, to William Cunningham, D. D., Principal and Professor of Theology and Church History, New College, Edinburgh; in acknowledgment of labours in defence, and confirmation of the faith of Christ, and of the Church of God, not to be recompensed on earth; and as the thank-offering from many hearts to one whose sound judgment, great learning, and many other admira-

ble qualities and acquirements have all been consecrated, with true loyalty and Christian self-denial, to the cause of the Free Church of Scotland, and of the crown and kingdom of our Lord Jesus Christ, 1859."

France.—In the face of every opposition, the work of preaching Christ and Him crucified, still goes on slowly and silently, as the following shows:—

"In the town of *Fouqueure*, (Charente,) in which there is a living church, composed of Roman Catholics, converted, and in which our evangelist, M. Bonifas, had to remain four months in prison, for presiding at a meeting to read the Bible without authorization, while six members of his congregation were sentenced to an imprisonment of two months. In the town of *Fouqueure*, I say, we hoped that there would be some relaxation in the persecution. But no; it is as severe as ever. Our friends meet secretly in the woods. Lately, a poor sick woman asked M. Bonifas to come and pray with her; he went and performed his duty. The next day, the *Maire*, his *Adjoint*, and two or three other magistrates went to see that woman, and made her repeat everything which M. Bonifas had said, to see if there were no evil design in his words.

"In the same locality, the curate often goes in the houses of new Protestants, takes the Bible away and throws it into the fire, and no justice can be found against such intolerable facts.

"Our only refuge is public opinion. And, thanks to God, public opinion in France, and chiefly in Paris, is decidedly in favour of religious tolerance. You may have seen it in the case of the *Préfét de la Suste*, who had prohibited, by a circular, the sale of Bibles in his department. The indignation was so general, and the complaints of the liberal press were so unanimous, that the *Préfét* was obliged to retract his circular, and allow that distribution.

"Notwithstanding that unceasing and petty persecution, which is much more harassing than can be thought, our work is going on in a very encouraging way. What might we not do, had we only liberty, and could we establish as many schools and churches as are wanted?"

Spain.—Earnest efforts are made by Christians in Europe to evangelize the seventeen millions of Spain, who are so completely subject to the Papal yoke. In spite of the great difficulties from the vigilance exercised on the frontiers against the introduction of books and pamphlets, and especially of Bibles, which are particularly prohibited, these efforts are meeting with encouraging success. The work goes on quietly, but constantly, the evangelists and colporteurs being obliged to act with the greatest caution, and the priests and Jesuits demand of the government rigorous measures against every attempt to proselytize. Missionary tours are made by converted Spaniards, and private religious meetings, at which only a dozen persons are admitted, are held for expounding the word of God. Through the labours of one of these converts, several hundred, it is said, have opened their eyes to the Romish impostures.

In the first six months of 1857, one agent sold or gave away 127 copies of the Scriptures, distributed 327 tracts, and held religious meetings in private houses, and more than two thousand persons have heard the pure gospel from him. Through his efforts, 213 proselytes were gained to Protestantism. Many have embraced the faith, revolted by the new doctrine of the immaculate conception, and many others are Protestants at heart, but fear to avow their belief.

Hungary.—Popery is always and every where the same. Persecution is an essential element in its constitution. The following is a specimen of its operation in unfortunate Hungary:—

"The complaints of our brethren of Hungary have not yet brought about any amelioration of their deplorable condition. Their churches and their schools remain disorganized, and each day gives birth to some new results of

the Concordat, against which it is useless to protest. Thus, in the question of mixed marriages, the law had hitherto authorized the married persons to bring up the sons born of these marriages in the religion of the father, and the daughters in the religion of the mother. The parents might even, in most cases, act according to their conscience in the matter, without molestation. But, since the Concordat, the clergy claim *all* children born of marriages in which one of the parties is a Catholic, as belonging to their (the Roman) Church. Recently, a Protestant officer, whose wife a Catholic at the time of marriage, had since become a member of the Reformed Church, had two daughters, whom he naturally caused to be brought up in his own religion. Summoned for this fact before the magistrates, he has been condemned to place his children in a Catholic seminary, under pain (in case of disobedience,) of seeing them removed from his authority! Is not this almost as revolting as the abduction of a Jewish child from Bologna? Still further, in many places the Protestants of Hungary are compelled to observe the numerous religious festivals of the Romish Church, and if they work on these days they are compelled to pay a fine. Yet, notwithstanding all these grievances, the appeal to the supreme authority remains unanswered. Should this continue, the Protestants will probably cease from preferring their demands, that they may avoid still more serious inconveniences."

Turkey.—Rev. Mr. Bliss, writing from Constantinople, says:—

"You will rejoice to learn that, notwithstanding the outbreaks of Moslem fanaticism in various parts of the empire, and the excited, angry feelings which exist in the minds of the more bigoted Mahomedans against all who bear the name of Christian, the glorious work which God has commenced in their behalf, is a steady, growing work. The 4,000 copies of Bibles, Testaments, and Psalms, which have in one way and another been distributed among the Turks since the beginning of 1855, are proving good seed. New cases of interest come to our knowledge every week—perhaps I ought to say almost every day. The movement is not confined to any one class. Rough soldiers, artisans, merchants, and men of high rank, come to the book-store, seek out the colporteur, visit Mr. Williams, and find their way to the houses of the missionaries, often under cover of darkness, that they may learn of Jesus Christ, and understand more fully the truths that he has revealed in His gospel.

"About two weeks since, for several days in succession, I chanced to meet, in my walks about the city, the colporteur who labours principally among the Turks. At one time I remained with him nearly an hour, to observe his operations, and encourage him in his work. During that hour, more than 200 persons must have passed us. Of these, perhaps forty stopped to look at his books. Among them were Turks apparently of high rank, who did not hesitate to take the Testament, and sit down by the humble colporteur's side, and after reading a few passages, ask him to explain their purport. When these passed on their way, six ladies, very richly dressed, stopped at the little stand. Our brother handed them a Testament in the Turkish character, telling them that it was a part of the Holy Book. Two of them took one, and, to my surprise, quite fluently read over several passages. They tarried ten or fifteen minutes, and listened very attentively to the earnest words of our brother as he told them of the only way to salvation by Jesus Christ. After they left, five boys, on their way from school, stopped and asked the price of the four gospels, saying as they went away that they wished one to read by themselves. Another day, on my return home from the book-store, I was overtaken by a heavy shower. Hurrying to the nearest shelter, I found a colporteur offering his books to a company of Turks gathered around his stand. As many of them could not read, a young man of twenty-one or twenty-two years of age offered to read to them. The result was, that he became so interested in what he read, that he bought a Testament that he might read to his friends the good

things that he found in it. I would not have these incidents interpreted too freely; they are given as illustrative of the work the colporteurs find to do."

Bohemia.—The following extract will be found interesting:—

"Bohemia contains, according to the census of 1851, about 4,400,000 inhabitants, among whom were 96,580 Protestants. With regard to their language, the Protestants are either Slavonians or Germans. The latter live especially in the district of Ash, on the frontier of Bavaria. They have nineteen churches and twenty-six schools, and belong to the Confession of Augsburg. The Slavonian Protestants, whose number amounts to more than 66,000, belong to the Helvetic Confession. They are, for the greatest part, descendants of the old Hussites, or of those Bohemian brethren who in the sixteenth century joyfully welcomed the appearance of the Reformer. More scattered than the German Protestants, they live in thirty-eight parishes, count thirty-four pastors, and possess twenty-eight schools. Bohemian Protestantism, suppressed for a long time by frightful persecution, did not begin to raise its head again before 1780, when Emperor Joseph II. published his celebrated edict of toleration. But even after that time, there were great difficulties to overcome. With very limited resources, it was necessary to build temples, schools, and parsonages, to meet the expense of public worship, and to pay the salaries of ministers and teachers. Thus, in more than one respect the condition of Protestantism is still far from being satisfactory. It is no longer than ten years ago, that the Bohemian Protestants were permitted by the Government to have recourse to the aid of their co-religionists in other countries.— Since then, the Gustavus Adolphus Association has granted them liberal subsidies, by means of which a great number of religious edifices have been erected. The ministers of the Bohemian churches are generally very poor. There are parishes, especially in the mountains, where their salaries do not exceed two hundred francs. This state of things, which often exposed pastors and their families to starvation, has aroused, however, during these last years the commiseration of the Protestants of Germany, who, by special donations, have effected a considerable amelioration. Notwithstanding this poverty, the Protestant clergy enjoy a general esteem. The purity of their morals, their indefatigable activity, and their modest manners, have procured for them the goodwill of the civil authorities. The congregations, at least when they are organized as churches, distinguish themselves from the remainder of the population by a higher morality and a greater attachment to religion. They have preserved the habit of family prayer, are regular in their attendance at Divine service, and read assiduously in the Scriptures. There are parishes, especially in the mountains, where devotional books, carefully transmitted from generation to generation, are the only ones which are read in families; and nothing is more common than to hear in the midst of these congregations, conversation turn entirely on religious topics. Thus the negations of German Rationalism have found but rarely an echo in Bohemia. Some pastors, who had imbibed Rationalistic notions at the University, have seen themselves compelled by their congregations to quit either their views or their congregations. It is a generally known fact that in these latter years, a great number of conversions to Protestantism have taken place. There are many symptoms that the number will increase in the following years. Already, a great many priests of the Catholic Church have joined the ranks of the Protestant ministry; the Bible is sought, and there is in the population a lively desire to see Divine service celebrated in the native tongue. In one district, the number of Catholics who, during the last nine years, have joined the Protestant Church amounts to twenty-nine; in the congregation of Zunge, the number of converts exceeds fifty; and in Prague, the capital of Bohemia, it is still greater."

China.—The American missionaries in China acknowledge, by letter to Hon. W. B. Reed, U. S. Commissioner to China, with gratitude, his successful efforts in behalf of the common Christianity, by pro-

curing the insertion in the treaty recently made, of a clause which provides for a full toleration of the Christian religion throughout that vast empire; they say:—

“We desire also to express our admiration of the steadiness with which you have followed the path of your convictions, in spite of the clamour and misrepresentation on the part of persons belonging to other countries, and even amidst a degree of murmur and complaint on the part of our own countrymen, impatient of what seemed to them a position unworthy of our national power and reputation. You will not long fail to gather from this very line of peaceful policy, the credit which is due to you, and to be vindicated in the eyes of all, as having adopted the wisest and best course, as it was the most generous and humane. We congratulate you on having secured, without violence, what would have been dearly purchased at the cost of human life. Standing, as we do, on the threshold of a new era in this land, we cannot but avail ourselves of this occasion to express the hope, that as our country is eminently fitted for, and apparently destined to the work of extending the Christian religion throughout the heathen world, so our Government will, without doing violence to the strictest principle of toleration by which it is bound, yet give countenance and support to the missionary labours of its citizens in heathen lands. We see France, with but a limited commerce to foster or protect, lavish of her national resources in support of one section of the church. While we neither hope for, nor wish a similar support, we cannot but desire that our Government may in the future plainly declare, that as the labours of missionaries are in the path of humanity and truth, they are to be sustained by all the *moral* influences of our land, and the persons of her sons guarded with jealous care.—This we desire, not so much for our personal security as for a testimony that where Christianity has gained its merited supremacy, it is a living power, and that we may not seem to be disowned by the government to which we own and pay allegiance.”

Mr. Reed, in his reply, among other things, thus testifies to the influence of Missionaries:—

“In my despatches homeward, I have spoken of my high obligations to the American Missionaries in China, without whose practical aid I could have done little, and to whose good example, making a deep and favourable impression on the Chinese mind, what is called diplomacy owes much.

“The Missionary is never by his own act in trouble here. He is never importunate for assistance, or clamorous for redress. He is never querulous; and your kind address shows that he is ready to do a public servant more than justice, and to give him unsolicited words of generous approval when his work is done.”

India.—The following statistics from the statement and appeal of the General Conference of Missionaries convened at Octacamund, representing nearly all the Protestant Evangelical societies labouring in Southern India and North Ceylon, to the parent Churches in Europe and America, is full of encouragement:

“We have, as the fruits of missionary labour in Southern India, and the entire island of Ceylon,

“1. More than one hundred thousand persons who have abandoned idolatry, and are gathered into congregations, receiving Christian instruction.

“2. More than sixty-five thousand who have been baptized into the name of Christ, and have thus publicly made a profession of their Christian discipleship.

“3. More than fifteen thousand, who have been received as communicants, in the belief that they are the sincere and faithful disciples of Christ.

“4. More than five hundred natives, exclusive of school-masters, who are

employed as Christian teachers of their countrymen, and who are generally devoted and successful in their works.

"5. More than forty-one thousand boys in the mission-school, learning to read and understand the Holy Scriptures, which are able to make them wise unto salvation.

"6. More than eleven thousand girls rescued from that gross ignorance and deep degradation to which so many millions of their sex in India seem to be hopelessly condemned.

"Looking at these leading results, may we not exclaim, 'What hath God wrought?' Surely, 'This is the finger of God!' Here are the palpable evidences of the Divine power of the Gospel—evidences which are destined to constrain many a heathen to abandon his idols, and turn to the now despised and hated name of Jesus. A great work yet remains to be done, even in Southern India, the scene of the first and most successful missions; while in Central and Northern India it is still greater."

Australia.—Efforts are being made for the union of all the Presbyterian bodies in Australia. The following extract is from a deliverance of the Colonial Committee on the subject of union:

"The Colonial Sub-Committee, considering that this subject has been largely discussed in the letter addressed to the brethren in Victoria, by the ministers of this Church asked to visit that colony as a deputation, in which letter, a very large number of fathers and brethren have expressed their concurrence; and considering further, that the General Assembly, after a full consideration of the present position of the Synod of Victoria, and questions connected with that position, as brought before it by the deputies from Australia, and the memorial of the dissentient brethren, has given a deliverance, which clearly expresses the mind of the Church on the question at issue; and considering further, that both the letters referred to, and the deliverance of the Assembly, have been transmitted to Australia, and printed in the report of the Committee, which has also been forwarded to the brethren in all the Australian colonies—do not think that it would be right or expedient for them at the present time, in answer to the above letters, to enter into any further exposition of their views on the important subject referred to in them.

Still, in leaving the matter in this position, the Committee would beg to explain, that, in adopting the views contained in the letter addressed to the brethren in Victoria, and in the deliverance of the Assembly, the Free Church casts neither doubt nor discredit on the Disruption in the Australian Churches, consequent on their own ever-memorable Disruption in 1843, inasmuch as though, in the Australian Churches, there was neither improper interference on the part of the State, nor practical grievance complained of; yet the designation proposed to be retained by them, included in the words, "in connexion with the Church of Scotland as established by law," or words which were supposed to be tantamount to such a description. While, in every proposal for union betwixt the Presbyterian Churches which has of late been made, this distinctive appellation was entirely laid aside, and the new Presbyterian Church proposed to be set up, was to be an independent Church, acting freely, and on its own responsibility to the Great Head of the Church, both in the admission and exclusion of ministers and members, from whatever quarter they might come.

"The Committee continue to deplore the separation of brethren in Victoria, and the lamentable evils which must necessarily flow from their separation. They earnestly hope that the brethren there will yet see eye to eye on the great questions which have lately agitated them, and that without further division, they will continue to prosecute the great work to which they are so manifestly called, and in which they have been so much blessed—the planting of the glorious gospel of the blessed God in the various important spheres of labour committed to their charge."

Editorial.

OUR PROMISED PAPERS.

In the present number our readers will find with much pleasure the first of a series of articles from the pen of Rev. T. W. J. Wylie, on "Europe Visited and Revisited." They will also be glad to learn that his intention is to give them a much more extended form than a previous editorial indicated. The first of the series promised by a friend on the "West Indies," is deferred, for the present number, from indisposition. We hope to be able to commence them in our next issue.

THE BOARD OF EDUCATION.

We regret to hear from the secretary, that the Board of Education is unable to meet its engagements. Several young men, to an extent, are depending upon it. Some of them have arrangements so made, that a failure of payment by the Board, makes it to them a matter of serious inconvenience. It is certainly not for want of means in the Church, nor do we hope from want of sympathy in the object in which the Board is engaged, but solely from want of thought, or it may be a knowledge of the true state of the case. We appeal to the Church in behalf of the Board (though unsolicited) for the sake of many young men, and hope soon to hear of an overflowing treasury.

ENCOURAGEMENT TO THE BANNER.

We thank our friends throughout the Church at large, in behalf of the great object for which the Banner is maintained, for their increasing interest in, and efforts for its more extended circulation. We have had many words of cheer from different parts of the Church, approving us, and especially expressing approbation in the changes made at the beginning of the year. We rejoice also that several who hold the pen of a ready writer, have promised more frequently to speak through our pages. We print, this month, a larger number, to supply new subscribers. There are many families in the Church unsupplied. Why should not the Banner be in every family in the Church? Will our friends and agents make the effort?

TO CORRESPONDENTS.

Correspondents will please notice that communications *only* of a financial character, are to be sent to Mr. Stuart, all others as directed in the *special notice*.

Our aim is to issue, if possible, about the middle of the month, giving a much earlier delivery than heretofore. Will correspondents please forward early? We have just received an article of interest, but without the name of the writer. We do not publish without the name, though the writer may make to the public any signature he pleases. Will the writer of the article referred to—laid over—forward the name?

Notices of New Publications.

THE PRESBYTERIAN HISTORICAL ALMANAC AND ANNUAL REMEMBRANCER OF THE CHURCH, FOR 1858-59. By Joseph M. Wilson. Philadelphia, 111 South Tenth Street. 8vo., pp. 316.

This is the day emphatically of making books—and, of the many issues of the press, the one before us not only occupies new ground, but is decidedly, for a view of Presbyterianism, the most useful. No book of this kind that we know of, has hitherto existed. M'Comb's Almanac is confined. This extends over the whole range of Presbyterianism throughout the world. It embraces the operations of twenty-seven different Presbyterian bodies, with every variety of statistics compiled from official documents, and the names, with Presbytery and post office of over ten thousand ministers. Its literary character also deserves notice, having a condensed report of the opening sermons of the retiring Moderators. It is beautifully illustrated with steel engravings of fourteen Moderators for the current year, and of twelve churches where the annual sessions were held. It is a *sine qua non* to all who wish to be posted in the doings of Presbyterianism. Mr. Wilson deserves the thanks of the great Presbyterian family for this publication. It will be forwarded to any part of the United States, price \$1.00.

THE TENANT HOUSE; or, Embers from Poverty's Hearthstone. New York. Robert M. De Witt, Publisher, 160 & 162, Nassau Street. pp. 490.

Some time since, the Legislature of New York, appointed a Committee to inquire into the condition of the inhabitants of "Tenant Houses" in New York City. The Hon. A. J. H. Duganne, Secretary of the Committee, presented the report. At the request of the publisher, he has written the "Tenant House," which is a series of narratives, based on the facts discovered by the above mentioned Committee. The pictures of the real misery in the haunts of the poor, are well adapted to awaken public sympathy on their behalf.

THE GIANT JUDGE; or, the Story of Samson. By the Rev. W. A. Scott, D.D., of San Francisco. Philadelphia, Presbyterian Board of Publication, No. 821, Chestnut Street. pp. 240. With illustrations.

Dr. Scott is a prolific writer, as well as a faithful and laborious pastor. Several useful works from his pen have previously been published by the Board. The author avows it as his purpose "to consider the history of Samson as a *true history*, explain its meaning, and apply its principles." He presents to the reader a full and interesting account of Samson, and explains at considerable length, the manners and customs of the ancients. It is a well written book, and an interesting subject.

THOUGHTS OF FAVOURED HOURS, UPON BIBLE INCIDENTS AND CHARACTERS, AND OTHER SUBJECTS. By Josiah Copley. Philadelphia, J. B. Lippincott & Co. 18mo., pp. 236.

The preface of this little work says, it was "the writer's object rather to suggest than to elaborate thought; to lead the mind of the reader a little aside from the beaten paths of religious discussion, to find some untrodden spots in the green pastures where the Good Shepherd leads his flock." This object is accomplished. These thoughts cover

many of the precious Bible incidents. They are brief, but suggestive. Altogether, it is a fit companion for a leisure hour.

PENTECOST; or, the Work of God in Philadelphia, A. D. 1858. Prepared by the Young Men's Christian Association. Philadelphia, Parry & M'Millan. 16mo., pp. 83. Price ten cents.

The year 1858 will be long remembered by what is termed the "Great Awakening." Nowhere has the work of God in stirring up his people, been more manifest than in our city; and, among the instrumentalities employed and blessed of God, the Young Men's Christian Association has been prominent. Such a body of young men are rarely found. By their "Big Tent," "Firemen's Prayer Meetings," and occupying of our largest halls for preaching, they have had the gospel carried to the masses, and their labours have been blessed with much fruit. This little work gives a history of the movement in this city. Its incidents, &c., are based on facts. It is prepared by a Committee of Fifteen—one member from each denomination connected with the Association. The proceeds of its sale are to be applied in aiding the Association in its Christian efforts. The price of it, is ten cents, prepaid to any part of the United States for thirteen cents. Remittances may be made in money or in postage stamps, addressed to Parry & M'Millan, S. E. Corner of Fourth & Chestnut Streets, Philadelphia.

THE DYING CHRISTIAN'S ESTIMATE OF HEAVEN. A Discourse to the Memory of the late Rev. Andrew W. Black, D. D. By John Niel M'Leod, D. D. New York, W. H. Trafton & Co., 85 Broad Street.

Among the last expressions of Dr. Black, was the request to his colleague in the seminary, his brother in the ministry, and his intimate friend through life, Rev. Dr. M'Leod, of New York, that he would preach his funeral sermon. Dr. M'Leod has executed the request, and presented a memorial of one loved by all who knew him. The discourse is founded on Philippians i. 23. After a brief discussion of the text, we have a sketch of the life of Dr. Black. The discourse, like all that comes from the pen of its author, is well written. It will command, and deserves a large sale throughout the church.

Obituary.

DIED, in the city of Philadelphia, on the 31st of January, 1859, MARY ELIZABETH LORD, aged 17 years, 11 months and 25 days. The deceased was born in Port Penn, New Castle Co., Delaware, but with her parents removed into Pennsylvania about five years since, and settled in Philadelphia, in the neighbourhood of the Fifth Reformed Presbyterian Church. Her mother, a woman of fervent piety, shortly after connected herself with the above Church, and Mary was enrolled a member of the female Bible class. In this class she soon drew the attention of a devoted teacher, by her desire to find the "one thing needful." She remained a member of this class until about a year since, when she was requested to take charge of a class of girls, to which she has been a most faithful and devoted teacher.

Early in July, the disease by which she was removed began to show itself, and about the end of October she was confined to the house. She was only confined to her room for a few weeks. Throughout her

entire sickness, from the first appearance of the disease, which proved to be one of an exceedingly virulent form, she had, herself, serious apprehensions of recovery, and when informed ultimately of the fatal approach—it moved her not—she knew Him in whom she had believed, and looked patiently for His coming. By many estimable and lovely traits of character, she had firmly entwined herself around the hearts of all who came in contact with her. Of a modest and retiring disposition, a nature possessing the finest sensibilities, and for her opportunities, a well disciplined mind, richly stored with treasures of Scripture knowledge. Such, indeed, were her amiability and loveliness of character, that it might be said of her, “None knew her but to love her, none named her but to praise.” That, however, which constituted the chief charm of her character, was the “ornament of a meek and quiet spirit.” During her sickness, when oftentimes she suffered the most acute pain, no ear ever heard the first whisper of complaint. She had a full and clear knowledge of its danger, and could say “Thy will be done.” Music, and especially to her, sacred music, was a source of no ordinary pleasure. Always, almost passionately fond of singing—she now found great delight in hearing others sing. How sweet to her was the 23rd Psalm. Frequently she requested the reading of God’s word, and often the mother and pastor were asked to read the 14th chapter of John, the 21st chapter of Revelation, and other portions marked for her own private reading. Her occasional remarks on some passages as we read, were always instructive. She manifested an intense desire for the salvation of others; her last days were spent in pressing Christ upon all around her. With her family and relatives she was most earnest and touching. Never shall we forget her last charge, as speaking to the writer of this notice in reference to some in whom she had the deepest interest. With them around her bedside, and after the most earnest personal appeal, looking to us, then grasping by the hand, with eyes full of tears, she said, “Oh! deal faithfully with their souls.” To her class in the Sabbath School, and teachers also, she had many messages of love. To her the services in the sanctuary, and the weekly prayer meeting (in which her place was seldom vacant,) were of the deepest interest. Her only desire of earth was again to mingle in these services, but God had willed it not to be.

Her body rests in the quiet cemetery of Drawyer’s Church, near the place of her birth, awaiting the realization of the blessed hope, that “this corruptible shall put on incorruption,” and “this mortal shall put on immortality,” when they “which sleep in Jesus, will God bring with him.” “Blessed are the dead which die in the Lord.” “Be ye also ready, for in such an hour as ye think not the Son of Man cometh.”

CORRECTION.

In the first article of the January number, in the eighth line on the first page, for “Grand,” read “Second.” On the same page, on the fifth line of the second paragraph, for “vow,” read “crow.” On the tenth line of the same paragraph, for “vowing,” read “crowing.” On the seventh line of the third paragraph, on the same page, for “here extensively passed,” read “have been extensively used.”

